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Dow did not prevent the yellow fever at Memphis, the earthquake at Charleston, the cyclones in Dakota, the assassination of Lincoln or Garfield. Did they then exist by his "permission?" Let the same principle be applied to the evils which these seven writers so graphically portray. All who recognize the truthfulness of their portrayal must agree to the remedy which they offer *wherever it can be applied*; but in those numerous, melancholy instances where it cannot be done, throw all possible obstacles in the way—neither make whiskey conditionally free, as in the Republican platform, nor absolutely free, as in the Prohibition platform. Tax it. Tax it every way. Tax it heavily. Tax it up to the point of prohibition. Tax it regardless of the revenue derived from it; and let this taxation be regarded not as a "permission," but as a restriction. It is better that there should be in the City of New York ten groggeries—mis-called "saloons"—than a thousand. There is more likelihood that the tired laborer will reach his home with the whole of his hard-earned wages in his pocket for the benefit of himself and his family if the score of groggeries which now fringe the street along which he must pass to reach his home are wiped out, and he can only enter one by going a half-mile out of his course, than there is if invitations to imbibe are thrust upon him in every square. There is less likelihood that the youth will become a frequenter of the groggery and the victim of its debasing influences if there is none within a mile of him than if there are a half dozen of them in the block in which he lives. It is in the belief of such truths that men act in all other affairs. Prohibit an evil if you can. If you cannot, then hamper, obstruct, diminish, weaken.

"Who does the best his circumstance allows,  
Does well, acts nobly; angels could no more."

HENRY STOCKBRIDGE.

### III.

#### ARE WORKINGMEN "CULPRITS?"

IN the June number of the REVIEW, Henry Melrose argues that the working-men are responsible for the evils that legislation entails upon the people, for the reason that the laboring classes control the popular elections. Mr. Melrose tells the toilers that they are the culprits. Is this true? Grant that the workingmen wield the balance of power at the polls, and that by their suffrage bad men are elected to office: does it follow that the toilers are the culprits, and that they alone are responsible for the wrongs that are committed in the name of government? If not, let us reverse the judgment.

Unscrupulous politicians, posing as statesmen, have been heard to say that the people, being the source of power, are responsible for the abuses in the public service, and that, as the government is corrupt, so are the people. If these imputations upon the social body are true, popular government is very little in advance of the despotisms of the old world, and, instead of worshiping at the shrine of Liberty, the people of the new world have been and are hugging a huge delusion in the vain hope and apparent reality that they are devoting themselves to the great cause of human freedom and justice. Men high in the councils of the republic have uttered some of these slanders against the integrity of their countrymen—men whose skirts are besmirched from dragging through the corrupt pools of commercial politics. They are the cuttle-fish in the political sea. Behind the infirmities of the people they seek to hide their own deformities.

Superior intellect is sometimes blighted by an evil genius which preys upon the common mind. The average mind, absorbed and circumscribed by the drudgery of toil, is not on its guard against the song of the siren. Truth is always uppermost in the human mind. The same evil genius of intellect which is responsible for a violation of the penal code, is responsible for the wrongs of government. The ignorant and vicious, the tramp and the pauper, are wheedled by the evil genius of superior intellect and intelligence, or are bribed by the man of money to desecrate the temple of truth and liberty by casting a dishonest ballot for a dishonest man, who, having thus acquired official patronage and political power, devotes himself to despoiling the temple and poisoning the springs of truth and justice. The fruits of this great crime are borne in the frenzy of the mob, the violence of the strike, and, finally, in the awful judgment of an outraged people, whose mighty voice and tread shake down the thrones of the world and revolutionize forms of government.

The great heart of mankind beats in sympathy with itself and with the vices and sorrows that mingle in its blood. The higher judgment and better impulses of all men dictate obedience to those great principles of justice which, flashing from the honest intellect, never fail to move humanity in the right direction. To this better sympathy and higher judgment the leaders of men must appeal.

The current of human thought runs in the channel of truth. It may at times be diverted from its natural course by the evil genius of intellect which is manifest in the corrupt use of power and money, and in the sophistry of overleaping ambition. The beasts of the field are under the dominion of man; the dullest beast of burden may be made to appreciate his kindness or to resent his anger. There runs the parallel between the weaker and the stronger mind. As it is provided by the law of the state, that every man should use his own property so as not to injure his neighbor, so is it declared by the higher law that the man of superior intellect and wider knowledge should not use his superior gifts and greater acquisitions to the detriment or disadvantage of his fellow-men. These self-evident truths and vital principles are little heeded by the over-ambitious men engaged in the scramble for place, and power, and spoils.

Every order of animate creation has its kings. We are pleased to speak of the kings of men. Some men have greater intellectual endowments and greater knowledge than the mass of mankind. While, now and then, an unlettered man will accumulate a large estate, the rule is that the men of knowledge and superior mind amass the great fortunes of the world. It remains for those of superior intellect and intelligence to discover the fountains of truth, and to turn their vitalizing streams out into the barren places, and to make beautiful flowers bloom in the melancholy wastes.

LINUS S. WEBB.

#### IV.

##### INEBRIETY AS A DISEASE.

A LARGE number of medico-legal questions arise in connection with dipsomania. All true dipsomaniacs are irresponsible for acts committed immediately before, during and after their attacks. This is on account of their intellectual condition before the crisis, on account of the impulsive character of their actions, and on account of the toxic delirium with which it is often followed. In the eyes even of those who regard drunkenness as an aggravation of crime, the dipsomaniac should be regarded as irresponsible because he is not master of his desire to drink. As for the wrong or even criminal acts which they commit in their lucid inter-